

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (P.A.)

VOL. I.]

WEDNESDAY, SEPTEMBER 9, 1818.

[No. 9.

* * * Gentlemen holding subscription papers for the Religious Museum, are requested to furnish the Editor at Northumberland, or the Printer at Milton, with the names of their subscribers, and the post offices or other places to which their papers are to be sent. ☞ New Subscribers who may apply *shortly* can be supplied with the back numbers.

BIBLE SOCIETIES.

GREEN RIVER BIBLE SOCIETY.

This Society was organized on the 6th December last, at Bowling Green, (Ky.) So rapidly have their funds accumulated, that they have been enabled to transmit \$1000 to the American Bible Society for the purchase of Bibles.

SUSQUEHANNA BIBLE SOCIETY.

The reason why the Treasurer has not been able to procure a supply of Bibles in the German language, as he has been again and again directed, will be gathered from the facts detailed in the extracts from the 14th Report of the British and Foreign Bible Society, already published in our columns. The truth is, so great and urgent have been the demands for this precious book on the continent of Europe, that the various Bible societies in Germany and other parts where the German Language is spoken, have been kept constantly employed in issuing edition after edition, and yet have not been able to satisfy the calls made upon them, and have not indeed sensibly diminished the demand.

DEDICATION OF A NEW CHURCH.

On Sabbath, the 30th ult. in the town of Northumberland, a handsome new brick Church, held in common by the German Lutherans, German Reformed, and Protestant Episcopalians, was, for the first time, opened for public worship. A very large number of persons, males and females, assembled; not one half of whom could gain admission.

At 10 o'clock, A. M. service commenced—The Rev. Mr. Hendel (of Lebanon) of the German Reformed church, preached from Matthew, vi. 13. "Thine is the kingdom."

In the afternoon, the Rev. Mr. Shindle (of Sunbury) of the German Lutheran church, preached from Gen. viii. 21. 1st clause.

At night, the Rev. Mr. Smith (of Northumberland) of the (English) Presbyterian church, preached from Ps. lxxxiv. 4. 1st clause.

On Monday morning, the Rev. Mr. Schnee (of Pittsburg) of the German Lutheran church, preached from 1 Cor. xiii. 13.

LAYING THE CORNER STONE OF A NEW CHURCH.

On Tuesday the 19th ult. the corner-stone of the First Presbyterian house of public worship,

about to be erected in Wilmington, N. C. was laid with religious solemnities and masonic rites. The masonic brethren having convened in the Episcopal church with other citizens, constituting a numerous and respectable assemblage, the Rev. Rector of the church Mr. Empie, in conjunction with the Rev. Mr. Andrew and Mr. Jennett, two of the pastors of the Methodist church, severally addressed the throne of grace. An appropriate discourse was delivered by the Rev. Mr. Andrew. A handsome collection was then made in aid of the funds of the female charity school. After singing an anthem, the assembly moved in procession to the place where the presbyterian church is to be erected. The ladies had there prepared and decorated accommodations suitable for the occasion. After fervent prayer by the Rev. Mr. Andrew, and the singing of a hymn, the stone was let down by machinery to its place, with the accompaniments of solemn music. A masonic address by one of the brethren concluded the interesting exercises.—[Religious Remem.

ARDENT SPIRITS.

We may almost be said to be a nation of tipplers. It is astonishing what quantities of intoxicating liquors are annually consumed in our country. The following calculations may give us some idea of the *excess to which great numbers must go*, in their use. They would indeed seem to be incredible, were they not drawn from sources, which in the nature of things, must furnish us with information which cannot be exaggerated.

From the returns of the Marshals of the several districts in the United States, made to the office of the Secretary of the Treasury, for the year 1810, it appears, that 25,499,382 gallons of ardent spirits were distilled during that year; of which 133,853 gallons were exported; leaving 25,365,529 gallons for domestic consumption. In the same year about 8,000,000 gallons of ardent spirits were imported into the United States. Thus we have an aggregate of 33,365,529 gallons for our own use.

According to the last census, our population amounted to 7,230,514 persons. Rather more than $4\frac{1}{2}$ gallons of spirits is the proportion annually falling to each man, woman and child, in this nation. Leave out of the calculation, 1,185,000 slaves, and 1,000,000 children under 6 years of age, and we shall have from $6\frac{1}{2}$ to 7 gallons for each man, woman and child over 6 years of age: that is, a daily average of more than half a gill of ardent spirits, besides enormous quantities of wine, beer, cider, &c.

Of these, perhaps many thousands drink no spirits. The proportion of the remainder is thus greatly increased.

Very many of our countrymen drink a pint in the day, making 45 gallons per annum. Many drink a quart, making 90 gallons of liquid

fire in the year. Many, who are reputed extremely temperate men, drink two gills a day, amounting to $22\frac{1}{2}$ gallons per annum.

Let our citizens seriously think upon this subject. Let professing christians realize what guilt attaches to them for encouraging this wide spreading waste of health, of life, of immortal joys!

On the subject of checking this enormous evil, much serious thought has been exercised. Individuals, associations, and ecclesiastical bodies have exerted themselves. Moral societies have done much. Ecclesiastical societies have done something and can do a great deal more. But example, individual example, must be the great mean of effecting a reformation. Let every man, especially every christian considering himself as his brother's keeper, firmly resolve and deliberately and steadily practice upon his resolution, to do nothing that shall countenance intemperance, but every thing in his power for its repression. Instead of inviting his neighbour, *it may be his friend*, to do himself an injury, let him set no temptation in his way. Let him consider spirits, as he considers arsenic, a powerful medicine, when properly applied, but otherwise, a violent, dangerous, destructive poison. Therefore let him not touch it himself, nor solicit others to do so, except in the same way, and for the same purpose, that he would use and offer the said poison.

In the Pastoral Letter of the General Assembly of the Presbyterian church, already published in this paper, the officers and members of that church are earnestly advised to abstain from the common use of ardent spirits. They say "Such a voluntary privation as this, with its motives publicly avowed, will not be without its effect in cautioning our fellow christians and fellow citizens against the encroachment of intoxication; and we have the more confidence in recommending this course, as it has already been tried with success in several sections of our church."

The General Assembly also adopted the following resolution:

"That it be recommended to the ministers, elders and deacons of the Presbyterian Churches, to refrain from offering ardent spirits to those who may visit them at their respective houses, except in extraordinary cases."

It is much to be wished that these recommendations may be duly attended to.

It is however much to be regretted that the Assembly did not give the last recommendation a greater extension, so as to embrace *all their people*, and to have for its object not simply *ardent spirits*, but *all intoxicating liquors*.

We have long known that the Methodist Episcopal Church in this country was decidedly opposed to the use of spirituous liquors—We are indebted to a member of that church, for

copy of an address of the General Conference, &c. dated May 23d. 1812. and signed by the Bishops; which contains the following strong appeal to their people.

"It is with regret that we have seen the two frequent use of ardent spirits, diam drinking, &c. among the professors of religion. We have endeavored to suppress the practice by our example; it is necessary that we add precept to example. We do sincerely think it not consistent with the Christian character, to be immersed in the practice of distilling, selling and drinking an article so destructive to the morals of society. And we most earnestly recommend, and exhort our people to join with us in making a firm and constant stand against an evil, which has impoverished, disgraced and ruined thousands, both in body and soul."

PERSECUTION AT GENEVA.

From the London Evangelical Magazine.

The spirit of opposition to those who have embraced evangelical sentiments in Geneva, which has been long manifested by the ministers of that Canton, and which has publicly calumniated the orthodox ministers, and their hearers, in the journals of the continent, has now assumed a more shameful and violent form. The following letter is written by a French minister, who was invited by the pious people in Geneva, to preach and administer to them the ordinances of Christ, as a christian church.

Geneva, January 22, 1818.

On the 16th, at 5 o'clock, the Lieutenant de Police sent to summon me to an interview.—He told me that La Chaumette, Etrangers had ordered me to leave Geneva. I inquired the reasons of their determination. 'You shall not know the reasons (said he); we are masters here.' I replied, 'Unless I see that some just law, human or divine, requires my departure, I cannot go. What, Sir, (said he) will you refuse to comply with the order. My conscience obliges me so to do.' 'Then we shall find means to enforce obedience.'

Having left his house, I went into two places and preached, and on reaching home at 9 o'clock, I found the following note:—

'I would have wished, Sir, as I informed you, to allow you time to settle your affairs before your departure; but the positive manner in which you have refused to go till you had motives assigned to you, which might have your own approbation, does not permit me to follow my first design. I now, Sir, give you positive orders to leave this Canton within twenty-four hours.'

I have all along intended to resist any tyrannical attempts to prevent me from preaching the gospel in this city. When the occasion arrived, I was much agitated. I spent till 2 o'clock in the morning in reading the word of God, and in prayer. After many reflections and supplications, I resolved to write to the Lieutenant. The next morning some of my friends would have dissuaded me, but I thought it my duty to send him the following letter:

Tu M. Le Conseiller d'Etat Lieut. de Police of the Republic and Canton of Geneva.

SIR,—The persons with whom I am connected, and my own conscience, bear me testimony that all I have done, since I came to Geneva, has been to preach the word of God; to exhort children to obedience, men to temperance, the aged to patience, the dying to hope for the bliss of heaven, and all to faith in Christ. Then, it is only for this conduct that you wish to banish

me; and it is for this reason that you are determined to conceal from me the motives of my expulsion. Your order, Sir, is expressed in the 4th chapter of the Acts, 18th verse—my answer is in the 19th.—It is this, 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.'—

Now Sir, with that calmness which God may give me, I am disposed to wait the dispensations of his providence. If by force I am compelled to leave, without the gates of the city, I shall shake off the dust of my feet as a testimony against the persecutors. I shall do this, not in any feeling of hatred or vengeance, but in obedience to the divine command. Matthew x. 14, 15: and as it is said, 'It shall be more tolerable for Sodom in the day of judgment, than for such a city.' I shall pray for it, and especially, I shall pray for the principles and the agents in the persecution. May God give them salvation.

'I have the honor to be, &c. &c.'

On the 18th, Sunday morning, at 5 o'clock, the gendarmes entered my dwelling, but I had not slept there. I preached on Acts xx. 26. 'The zeal of many is increased.' Daily, in the prayer-room, and from house to house, we cease not to teach and preach Jesus. Many respectable persons of the town, who do not belong to our church, take part with us. Some persons imagine I am very unhappy, but God be praised that I have the power to rejoice in tribulation. Pray for us, and for the cause of our Lord. Your's, &c. &c.

We are glad to hear of the formation of a protestant evangelical church at Geneva, on the plan of the congregational churches in England. This measure seems to have been occasioned by the violent hostility which most of the pastors of Geneva have manifested towards evangelical religion, Mr. Haldane, of Scotland was some time ago in that city, and had much conversation with some of the students. The Socinian clergy were so offended, as to forbid this intercourse; some of the students, however, persevered, and were disgraced. These young men were glad on the arrival of Mr. Drummond to avail themselves of his protection. The clergy, more and more enraged, published on May 3, 1817, a resolution to exact from all candidates for the ministry promises to refrain from asserting any opinions on the divinity of Christ, original sin, predestination, &c.—in short, they resolved, in effect, to suppress by authority the preaching of the cross. In spite, however, of all opposition, a church has been formed on the basis of the gospel, 'and the acknowledgement of Christ only as the head of the church, having recourse to no other power to enforce those laws, than the power of the holy spirit.'

[*Lond. Evan. Mag.*]

Geneva, March 4.

Two gen-d'armes, with a captain and magistrate of police, again called on Mr. Majanel, of Geneva, and conducted him without the boundary of their territory to Gex, in France—for reading the Scriptures, preaching, and praying in private houses.

MISSIONS.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

For some years past the General Assembly has acted as a Missionary Society. The funds devoted to this object have become respectable and are constantly encreasing. A short time

ago forty missionaries were in the service of the General Assembly, laboring in various parts of this country. The success attending their labors has been generally encouraging, and at this time, are very animating.

It is desirable that every facility should be afforded the Board of Domestic Missions, acting on behalf of the General Assembly in this great work, by increasing the funds put at their disposal. For effecting this object, the formation of Missionary societies, auxiliary to the Board of Missions, has been urged upon the members of that Church. The plan of such auxiliary societies, approved by the General Assembly, was last year transmitted to many of the Presbyteries and ministers. The Presbytery of Northumberland, received no copy of it, and therefore did not act in the business. From the rising of the General Assembly last spring, we have been expecting to receive a copy or copies. Not having been favored with one, we have forborne to notice the subject in the Museum. As soon as we shall have received a copy, we shall present our readers with it, in the hope that some auxiliaries may be formed in this section of the country.

Colonel John Postley, of Worcester county, (Md.) died some short time since, possessed of a considerable estate. It passed to John Postley Morris Cummins, son of the Rev. Charles Cummins of Florida, N. Y. with a provision, in case he should not attain to the age of twenty-one years, that it should pass over to the General Assembly, to be devoted to missionary purposes. On the 6th July, John Postley Morris Cummins died, in consequence of a fall from a cherry tree. The estate now belongs to the Assembly, for the purpose aforesaid.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; Feb 20, 1818.

Receipts and Disbursements.

The benefactions, subscriptions, dividends, &c. of the year have produced the sum of 4608 15s 8d. and the parliamentary grant, in aid of the expences of the society in the North American Colonies, has been 8126l. 5s. amounting, together, to 12,735l. 0s. 8d.

Of this amount the sum of 9734l. 6s. 11d. has been expended in salaries and gratuities to missionaries, Catechists, and school-masters; and in Exhibitions to scholars at the College in Nova-Scotia.

MISSIONARIES.

In Newfoundland, the society has five missionaries, at annual salaries of 200l. each; and eleven school-masters, at salaries amounting together to 160l.

In Nova Scotia—one missionary at 400l. sixteen at 200l. each, four stations vacant, and one assistant at 100l. with eighteen school-masters, whose salaries together amount to 275l. and five school-mistresses, whose stipends amount to 45l.

In New-Brunswick—eight missionaries at 500l. each, one station vacant, and one minister at 100l. with ten school-masters, whose salaries amount to 180l. and one vacancy; with one school mistress at 10l. per annum.

In Cape-Breton—one Missionary at 200l. per annum.

In Upper Canada, the missionaries, &c. remain at last year.

In Lower Canada—one missionary at 215l. four at 200l. each, and one vacancy.

On the gold coast, in Africa, the Rev. W. Philips, Chaplain to the African company, has a salary from the society of 50l. as mission-

ary, catechist, and school-master to the negroes.

In New South Wales, two school-masters have stipends of 10*l.* each; and, in Norfolk Island, a school-master and school-mistress have each 10*l.* per annum.

SCHOOLS.

In IRELAND. Thirty-two thousand children are daily receiving instruction in this country, through the *London Hibernian Society*. The Roman Catholic Priests made great opposition to the measure, but finding their opposition to be unavailing, they begin to fall in with the measure.

In LIVERPOOL. Ten thousand children are educated at charity schools.

In CONNECTICUT. The principal of the School Fund amount to \$1,600.673 89.

In SPAIN. The Duke del Infantado and others have become the patrons of a School, in Madrid, on the principle of the British and Foreign School Society. The lessons used by that society have been translated into Spanish. A military gentleman is the teacher.

SABBATH SCHOOLS.

These valuable institutions have been introduced into Asia, and are likely to be extremely useful to the missionaries. The Wesleyan Methodist Missionaries have the honor of having first begun this good work. They instituted schools on the 4th June, 1815, in the Island of Ceylon.

The report gives the following statement of Schools:

"Sunday schools have been established at Colombo, in the garrison, and at the populous town of Negambo. This last is conducted by a young man, a native Cingalese. In this school there are more than sixty boys of different classes, Dutch, Portuguese, Malabar, and Cingalese; most of whom, if not all, were ignorant of the alphabet when they were admitted and can now read in the New Testament. "I went out early this morning," says Mr. Clough, in a recent letter, to see them; and was greatly surprised, after having heard them their lessons, to find with what readiness they could answer questions out of an English catechism. I do not know how to account for it, that I find the children in this country will learn any thing much quicker than English children; but we have in all the children under our care a strong proof that much is to be done among the rising generation in India. Most of the boys speak two or three languages each, besides the English, which they are acquiring; and what may we not expect from such a number of youths, thus educated in the knowledge of christianity."

Besides their Sunday schools, the missionaries have at Colombo, Galle, Jaffna, and other stations day schools under their care, which give encouraging promise of usefulness. Mr. Erskine, speaking of that at Galle, says, "There are here more than seventy children under our care, to whom we preach every Saturday. Some of them coming to our school, though sixteen or seventeen years of age, I have found so ignorant as not to know the difference between good and evil—nothing of God—nothing of eternity, or of the soul!" But the brethren feel that the efforts which they have already made in this department of benevolent labor, bear little proportion to the real wants of the country, or, indeed, to the oppor-

tunities which providence has placed within their reach.

At Colpetty, a populous village in the suburbs of Colombo, they have a very promising school of 158 children, boys and girls, who are daily instructed in English and Cingalese, by a pious young native. The inhabitants of other villages are earnest for the establishment of similar schools; and suitable teachers are offering themselves.

The Native schools promise, beside all other advantages which the people will derive from them, to raise up an army of native preachers, who will carry the gospel over every part of the island.

In the Colombo station, there are eight schools, and 697 children; in the Galle station, one school, and 40 children; in the Matua station, six schools, and 135 children; in the Jaffna station, three schools, and 66 children; in the Trincomalee station, one school and 10 children.—Total, nineteen schools, 1077 children."

These native schools have become very numerous. It is said that *twelve dollars per annum* will feed and clothe a boy ten years of age.

Two Sabbath Schools have lately been instituted in Dayton, (O.) 4 in Richmond, (N. Y.) and one in Mount Holly, (N. J.)

These institutions are multiplying rapidly in this country.

Come the blessed period, when they shall be found aiding the sacred ministry in every congregation!

THEOLOGICAL SCHOOLS.

Collections exceeding \$48,000 were, last year, made for the use of the General Assembly's Theological Seminary at Princeton:—\$14,000 of which go to the permanent fund, and \$14,000 to the contingent fund. These monies are exclusive of those placed at the disposal of the Professors, for the support of indigent students, of those given for the endowment of scholarships, and of those given for building a Professor's house.

The Theological School of the Reformed Dutch Church, at New Brunswick, (N. J.) has lately received \$178 50 from cent societies.

The Synod of Geneva have resolved on founding a Theological School, in the Western District of the State of New York. We shall shortly publish the Synod's address on the subject.

REVIVALS OF RELIGION.

Last winter, a considerable revival took place in the South Parish, in Waterbury, (Con.)—From 40 to 50 accessions have been made to the communion of that church. The society had become so low, as almost to despair of the re-establishment of the gospel ministry, for they were vacant. The labors of a missionary were made instrumental in producing this great change. Sabbath Schools have been organized, and are doing well.

Within the past year, the works of the Lord has been revived in Washington, (N. H.) another vacant church. It had been vacant for 12 years. Religion had got to a low ebb, and the members of the church were looking forward to a period, which they apprehended to be near, when they would be wholly unchurched.

But it pleased God to order matters better for them than they expected. It is believed that from 60 to 70 persons have become the subjects of the work; the most of them heads

of families—and 46 out of the 56 who have already made a public profession of religion, were baptised in infancy. The Lord is a Sovereign. He acts as he will.

We have lying before us a letter from the Rev. Royal Phelps to the Editor of the Evangelical Record (Auburn, N. Y.); in which he gives an account of the churches at Wilkesbarre and Waterford. A church was formed at Wilkesbarre in the year 1814, consisting of 20 communicating members. Soon after that time the Rev. Aid Hoyt, (now at Chickamaugah, among the Cherokee Indians) became the Pastor of the church. When he left it, there were about 70 communicating members. He left Wilkesbarre in November last. Shortly after the Rev. Messrs. Barrow and Taylor, visited that place. Meetings for worship, prayer and religious conference became frequent, and solemn. On the 2d Sabbath in March, the sacrament of the Lord's supper was administered, by Mr. Taylor and Mr. Kingsbury, a neighboring minister. Twenty seven persons joined in communion for the first time, most of whom were under the age of 30 years.

The church at Waterford had never enjoyed the steady administration of gospel ordinances, had been reduced to five male communicating members and a few female, and immorality everywhere abounded. Mr. Kingsbury preached to this people, as well as his own congregation, on his return from Wilkesbarre, and related what had been done there. A revival commenced, shortly afterwards, and when Mr. Philips preached there in April, the congregation was large and solemn, and very reluctantly retired from the house of God, at ten o'clock in the evening. He desired all to rise who wished to be remembered in the prayers of the church, and were resolved to serve the Lord; between 30 and 40 arose trembling and anxiously enquiring what they must do to be saved.

THE ARK.

London, May 7.—On Thursday the Port of London society, for promoting religion amongst merchant seamen, brought up the river to her mooring the ship which they have, with singular promptitude and much ingenuity, prepared as a place for stated public worship, in this harbor. The crews of the ships cheered her as she passed, and while the boat's crews returned the cheers with great animation, the colors were occasionally settled, the gentlemen on board by taking off their hats. On her arrival at the London Dock Buoy, the company retired into the chapel, and with the watermen from and the people employed on board, formed the first congregation. The deck will accommodate near 700 seamen; and the cabin is contrived as a study and library for the minister.

Three days after, viz: on the 10th May in a floating chapel for seamen, divine service was, for the first time, performed. The word 'ark' on a large flag designated her object.

ORIENTAL LANGUAGES.

The Emperor Alexander is collecting at St. Petersburg, scholars versed in the Sanscrit, Persian, and other oriental languages.

ONEIDA INDIANS.

The Legislature of New York have appropriated \$4,000 toward building a church for the second party of Oneida Indians. We have lately seen somewhere, but we cannot now tell

where, an account, given in an Albany paper, on the authority of Mr. Williams, of these Indians having renounced the worship of dogs.

EPISCOPAL CHURCH IN NORTH CAROLINA.

Report of the Convention.

In a convention of the Protestant Episcopal church, in the state of North Carolina, held at Fayetteville on the 2d of April last, the following Report of the state of the Church was adopted.

The committee on the state of the church regret that their limited means of information compel them to make a very imperfect report on the subject submitted to their consideration.

In November, 1816, the Rev. Bethel Judd, of the diocese of Connecticut, and the Rev. A. Empie of the diocese of New York, being deprived of health, and advised to change their climates, met at Wilmington; and during the subsequent winter, officiated in the church in that place. Previously to their arrival, there was no Episcopal clergyman in this state, and but one congregation in which the worship of our church was performed. By their joint endeavors, however, together with the aid of the pious and zealous members of the congregation at Wilmington, under the blessing of God, piety and devout attention to religious ordinances, rapidly increased. Since the first of the following May, the charge of the congregation has devolved entirely upon its present Rector, the Rev. A. Empie, whose ministrations have been greatly blessed to his own comfort, to the satisfaction of his Christian friends, and we trust, to the glory of God.

On the first of May, 1817, the Rev. B. Judd removed his station to the charge of a congregation, which, on the preceding Easter Monday, had by him been organized in Fayetteville. The zeal of that congregation, of which young men form a principal part, has been eminently evinced by their regular and devout attention to the worship of the church; by their liberal contributions for the support of their minister; and by their donations and exertions for the erection of a church, which will soon be completed; and which, when completed, will be equal perhaps, in point of elegance, to any in the state.

About the first of January, 1817, the Rev. Mr. Clay took charge of the church at Newbern; and by his assiduity and talents gave great hopes of extensive usefulness; but circumstances inducing his removal to the diocese of Maryland, cast a gloom for a time over the prospects, and damped the zeal of the friends of Zion. A seasonable relief, however, is anticipated from the talents and zealous efforts of the Rev. Mr. Mason, who has recently commenced his labors in that congregation with every prospect of success.

The Rev. Mr. Avery, having for some time taught an academy, and performed the duties of lay reader, at Edenton, was ordained in October last, and now officiates as the minister of that congregation; which, though not numerous, gives good evidence of its desire to promote religion, particularly by a very generous contribution to the support of Missionaries in this state; an object in which all the friends of our church should feel a deep interest, and to which we cherish the hope that they will be liberal to the utmost extent of their means.

It is cause of gratitude, that so much has already been raised for missionary purposes;

and that a clergyman of whose piety and zeal we have the best evidence, is soon to be employed to visit vacant congregations, and to give every possible aid to revive the drooping spirits of the friends of our Zion, who are dispersed over the whole state; who retain strong predilections for the church of their fathers, and who hail with joy the present prospect of its revival.

But there is no circumstance more animating and cheering to the friends of religion, than to learn that five gentlemen, of whose qualifications we have no cause to doubt, have on application, been admitted as candidates for Holy Orders.

It is now but little more than two years since there has been a hope of the revival of the church in this State. Never was there a more gloomy season to its friends than that which preceded this period. But the prospect has greatly brightened; and by the blessing of heaven, perseverance will crown their efforts with abundant success. God hath been gracious to us in hearing the prayers of his church, and inspiring, with the re-animated zeal and hope, those who love to tread her courts and worship at her sacred altars.

Much, however, remains still to be done. Prevailing lukewarmness is yet to be deplored—and while the harvest is very great, the labourers are very few. Every pious soul should, therefore, fervently pray that the Lord of the harvest would send forth labourers into his harvest.

Let, then, our supplication be fervent and unceasing, that our heavenly Father would save us from all error, ignorance, pride, and prejudice; that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the Kingdom of Sin, Satan, and Death, until at length the whole of his dispersed sheep are gathered together into one fold, and become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour.

ORDINATIONS.

In Lanesborong, Mass. Rev. Noah Sheldon, who is now joint Pastor of the church there, with Rev. Daniel Collins, who has labored there 55 years.

In Rowley, Mass. Rev. Wm. Holbrook, now Pastor of the 1st church and society.

In Shrewsbury, Mass. Rev. Elias Megregary, now Pastor of the Baptist Church, in that place and Boylston.

In Franklin, N. Y. Rev. Elisha Wise, an Evangelist.

In Wilmington, Del. May 20, by the New Castle Presbytery, the Rev. E. W. Gilbert.—Rev. John E. Latta preached the ordination sermon and presided on the occasion.

INSTALLATIONS.

At the time and place mentioned under the last head, Rev. E. W. Gilbert was installed Pastor of the second Presbyterian church in that town, Rev. John E. Latta presiding and exacting the vows of the Pastor and people.—The Rev. Samuel Bell delivered an affectionate and appropriate charge to the Pastor and congregation.

At Cambridgeport, the Rev. Bela Jacobs, Pastor of the Baptist Church and society.

At Columbia, Pa. the Rev. Stephen Boyer, Pastor of the Presbyterian Church in that Bo-

rough. The Rev. Samuel Martin presided. The Rev. Wm. Finney delivered the ordination sermon, from Daniel xii. 3. "*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever,*" and the Rev. James Magraw delivered an impressive charge to the Pastor and people.

From the Boston Panoplist.

CONVERSION OF GENERAL B——, IN DE KALE (N. Y.)

Among the subjects of this work are some of the most dissolute in morals, and dangerous in principles. I will give a single instance. Gen. B—— was a man of liberal education, and brilliant talents. He had amassed a large estate, enjoyed all the honors the town could bestow upon him, and received the appointment of General in the late war. He lost his property and on returning from the service, he gave himself up to dissipation, and became confirmed in the principles of *deism*. When the late work commenced, he was most violently opposed. After a few weeks, when exulting in his deistical principles while walking alone, supposing he had found an argument that would overthrow Christianity, he was instantly thrown into a state of profound darkness, his system was gone, and his sins were set in order before him. To use his own words: He looked down and destruction was uncovered, as dark as blackness itself; he looked before him, and his sins rose like mountains upon mountains, till they reached the heavens, and above them, he saw an angry God frowning upon his soul. Soon after, in public conference he made the most humble confession, and entreated the prayers of God's people, that he might be enabled to live in new obedience.—He said, when he set out in the world, his object was to make money, and he had made it; but it gave him no satisfaction; he sought for honor, and had obtained it; but it afforded him no enjoyment: he had sought for pleasure, and had sunk down into beastly dissipation; but it was vexation of spirit. He soon obtained a hope, that through Christ his sins were forgiven, and has since united with the church.—When he appeared before the church to relate his experience, though he could command an army, and lead them to battle without dismay, he was pale, he trembled, and his voice almost failed him. He is a pillar in the church, and as yet, *his path is as the rising light, shining more and more.*

Persons holding subscription papers to the Susquehanna Bible Society, are requested to forward before the middle of October next, to the subscriber, at Milton, a list of the names on their respective papers; as they are also earnestly requested to be urgent in collecting, and punctual in remitting the sums due on their papers respectively—with a view to the more effectually answering the great objects of the society. The holders are requested to retain the original papers.

By order of the Board,

J. P. SANDERSON, Treasurer.

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